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Episcopal Church Affairs

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INTRODUCTION.

The Volum to which this is an appendix, was written and printed, previous to the composing this addition, in which I have altered my opinion, of the essence of the soul. In page 94 of the said volumn I considered the soul, as not capable of possessing or occupying space, in which opinion, (with many others) for the reasons hereafter exhibited, I conclude that I was mistaken. The soul, with entity in general, must needs occupy space in some sense or other. Though the soul is intrinsically different from sensless matter, (which, in the course of the arguments, will be evinced) yet (with other intelligent entity) it must have a place, in order to have an existence; and if a place, it must have substance, (however mysterious to us) which is by nature capable of possessing place; since admitting the existence of the soul (of which we have an intuitive consciousness) it must exist some where, which is the same as to exist in some place, for an existence no where, is a contradiction to existence it self.

We must therefore asscribe substance to the nature of the soul, a property by which only it is capable of place, or whereness, and consequently of existence; for otherwise, we only amuse our selves with the empty notions of nonentity for the soul, which is the same as for an intelligent conscious being, in actual possession of place and existence, to imagine that he is nothing; which, if true, we query how he ever came to imagine any thing about entity or nonentity, or to have exercised any reflection or consciousness at all; since nothing, or the mere absence of being, could not have done it. I suppose that writers and speakers have confounded themselves more or less, in their arguments on this subject, by denominating the soul to be either material or immaterial, and by examining the properties of incogitative and stupid matter, which is capable of division, figure and motion, with the effects and combinations, which, to our senses and conceptions, appear to be in those kinds of beings; and finding that there is none of the properties or affections that are natural to an intelligent soul, except the property of possessing place, which is common to sensless as well as to moral beings, we are apt to run into the absurd conclusion that the soul is no substance, having in the first place began our querie whether the soul be material or immaterial, and finding that it is not material, in the sense we have before observed, we incautiously conclude it to be immaterial; and in our diffinition of immaterial, we preclude the Idea of substance from the soul, and consequently are divided into the material and immaterial systems; not considering that there may be, and undoubtedly are, intelligent substances, specifically and intrincally distinct from matter, and though they are by nature immaterial, are nevertheless substantial beings, and have a capacity of whereness or of possessing place. But this notion of spiritual substances of which the essence of inte[*ligent* *] beings exist, having altogether or too much been neglected, and [*the*] contrary doctrine that mere matter composes all substances, having been advanc[*ed by*] the Materialests, who argued Justly from their system, [*that*] Immaterial substances or souls coul have no existence, as the [*Imma*]terial system excluded them from being. And the Imma[*terial*]jests (of whom I was till lately one,) by denying the Mater[*ial sys*]tem, in order to make way for the Intelligent existence [*of the*] soul, advanced the doctrine of its Immateriality, and ra[*n into*] the egregious blunder of denying the soul the property of [*possessing*] substance at all; and consequently the property of possess[*ing*] place, which militates conclusively against its existen[*ce in*] therory; though not in practice and fact, (and it is a ma[*xim*] in law that facts are stubborn things,) and since in fact [*we*] have an Intelligent existence, we are obliged as philosop[*hers*] to ascribe such properties to that part of our nature, as [*are*] manifestly consistent therewith, and Essential to it, and deny to it, such [*as are*] incompatible to its being: and since in fact, if the soul ex[*ists*] any where, it exists in some place, and if so, it must ha[*ve the*] property of substance wherewith to occupy the same, [*as it*] is manifestly chimerical to ascribe the notion of place, * * * to it.

Those who adhere to the immaterial system, except they premise a real substance, specifically and intrinsically different from mere matter, of which the soul exists, do by consequence (though not designedly) preclude the existence of the soul; since place is necessary to existence, and substance is essential to possess or occupy place. And on the other hand, those who maintain the material system, by necessary consequence preclude intelligence from the soul, for that matter is incogitative and passive. And thus both systems seem to militate against the existence of the soul, the former, by not including in their Idea of the soul any kind of substance, whereby it could exist, and the latter, by ascribing to it no other substance but matter only, which by nature

* The edges of this portion of the manuscript have disappeared; and we have placed in brackets what we suppose, from the fragments and the context, the author originally wrote thereon.—EDITOR.

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is incapable of reflection and consciousness, and thereby negative the intelligence of the soul. These with other considerations exhibited in the following discourse, induced me to premise that the soul existed of a specific kind of spiritual substance, which, however imperceptible through the medium of sense, is nevertheless a real substance, since the soul, in this life, has an actual existence in and possession of the body: we will therefore indeavour to investigate its essence as far as it may be in our power.

What has been hinted at in the introduction may serve to prepare the mind of the reader for the reception of the following arguments on this subject.

[To be Continued.]

II.—*CHURCH AFFAIRS IN BOSTON, 1720–30.*

A LETTER FROM THE REV. HENRY HARRIS, A.M., [1] *TO THE RT. REV. EDMUND GIBSON, D.D., THE LORD BISHOP OF LONDON.*

From the archives in the Episcopal Palace, at Fulham, England, now first printed. Communicated, with Annotations, Biographical and Bibliographical, by the Rev. William Stevens Perry, D.D., Professor of History in Hobart College, Geneva, New York: and Historiographer of the Protestant Episcopal Church in the United States of America.

Boston, New-England, June 22d, 1724

May it please your Lordship:

To receive my humble & most hearty thanks for your fatherly care & goodness, expressed towards your clergy of this province in your Lordship's Letter to the Hon'ble the Lieu[t] Governor, Will[m] Dummer, Esq[r], who has on all occasions employed his authority & influence in protecting our excellent Church & its Ministers from open enemies & pretended friends, from non-jurors & Jacobites, who, under color of advancing religion, have given it a wound which can't easily be healed, & taken the most effectual method to prevent the growth of the Church in these parts of the world. That this may not be thought to be *gratis dictum*, I beg leave to lay before your Lordship a narrative of some occurrences, which I shall attest with sufficient vouchers. 'T would be too long to recount by what steps a defection from the present happy constitution & protestant interest has of late so much prevailed here. In general; 'tis to be ascribed to Scotch Highlanders and other strangers, who, flocking over into this country in great numbers, have fomented divisions & propogated their seditious principles among the inhabitants; but none did they so egregiously pervert as one John Checkley, [2] who keeps a Toy shop in this place. Him they found to be an instrument as fit for their purpose as ever Jetzer was for the Monks of Bern in Switzerland, & desperate like James Shephard in modern times. M[r] Lesley's rebearsals & other works falling into this man's hands, they work'd so powerfully upon his distempered brain that he was very impatient till he had communicated his discoveries to the rest of mankind. The first essay he made in order to the conversion of the dissenters, was his reprinting the short & easy method with the Deists, [3] tho' I don't suppose there is one Deist in New-England, excepting those of his own party. His next effort (as I remember the order of his proceedings) whereby he thought to extirpate independency, [was] his publishing Lesley's Dialogues concerning predestination, [4] which being very crude & mean, (notwithstanding the great name of the author) soon met with a proper answer, so that the doctrine of predestination grew more into reputation than it had done before, & the dissenters' cause suffered nothing from such feeble attacks. Being thus unsuccessful in print, he resolved to try what he could do another way, & having some acquaintance with M[r] Timothy Cutler, [5] then a Dissenting Minister in the neighboring province of Connecticut, he plyed him with such irresistable arguments as compelled him to declare for the Church of England upon Jacobite principles, namely, the invalidity or nullity of the Baptism & other ordinances administered by the Dissenters. I had a great deal of reason to believe that the chief motive of this person's conversion was the prospect of a new Church in this Town, & sent to your Lordship's predecessor an account of that whole affair; but my letter not coming to his Lordship's hands till a few weeks before his death, his Lordship was not capable of considering the subject-matter thereof. The original is with Dr. Bearyman, the late Bp's Chaplain, & if your Lordship desires a sight of it, I presume he'll produce it.

Checkley valued himself so much upon the above mentioned Proselyte, that he followed him & the other Connecticut Gent[n] to England, where he appeared as a Candidate for Holy Orders, applying himself to the Hon'ble Society *de propagando Evangelio* for a mission in their service & insinuating himself by his lies into the favor of several members of that Ven'ble body, that in all probability he would have obtained his ends had not His Excellency Col[l] Shute, our worthy Gov[r] laid open his villany by informing the Hon'ble Society that he had refused to take the oath of abjuration when tendered to him in New England, and that he had also embarrass'd

His Excellency's Administration by his factious & turbulent behavior. [6] Hereupon the society thought fit to reject him. After this repulse he pursued his old schemes & adhered to his old principles, re-printing while he was in London, Lesley's Discourse concerning Episcopacy, intermixing some scurrilous stuff of his own with many positions of dangerous consequence to the Governm^{t} [7]. After his return to New-England he, in an audacious manner, exposed to sale the said treatise, for which offence the Hon'ble the Lieu^{t} Gov^{r} & His Majesty's Council ordered the Attorney General & another Counsel learned in the law, to draw up an Indictment, & the Grand Jury found the Bill against him. Conscious of his misdemeanours, he absconded & fled out of the province; which being a demonstrat^{n} of his guilt, & the passages in the book being very flagrant, I thought it my duty to animadvert in a Sermon upon tenets of such pernicious tendency, the indefeasible hereditary right of princes being expressly asserted in Checkley's libels, & all Magistrates who derive their power in any measure from the consent of the people, stigmatized with the title & character of usurpers. As a good subject, I could not suffer such things to pass without reproof from the pulpit, & as the divine of the Established Church, I deemed it incumbent on me to condemn another doctrinal error maintained in that book, namely, the invalidity of the Baptism, administered by Protestant Dissenters, [8] which opinion, when it was broach'd in the late reign by D^{r} Hickes, M^{r} Lawrence & other writers of that side were strenuously opposed by the upper House of Convocation, and my Lords, the Bishops made a Declaration against it; besides I am convinced in my own private judgment, that the s^{d} doctrine is not defensible, for which conviction I own myself indebted to the learned writings of the Rev^{d} M^{r} Bingham; & this I am well assured of, that the introducing these notions into this Country has so incensed & exasperated the minds of the people, that it is morally impossible they should ever be brought over to the Church upon the terms of being re-baptized, now so violently urged upon them. On the other hand, the Jacobite party were to that degree enraged against me for preaching in derogation of their favorite book, that they held a consultation, wherein they devoted me as a sacrifice to their revenge, & for the effecting of it they contrived that the people who compose our vestry should call me to an account for abusing them, & representing them as disaffected to the Governm^{t}. They met at a tavern, & I had not then the least notion of their designs against me; but being indisposed, was absent from that meeting, so they sent one of the Church wardens with a message or summons for me to attend at the next vestry, which I declined; as being inform'd by several honest Gent^{n}, whose words I could depend upon, that my enemies had already prejudged my sermon, & charged me with saying things that I did not, & had been likewise guilty of much insolence & ill-manners, which sort of treatment I had not deserved at their hands, & might, for aught I know, proceed from their being intoxicated with the fumes of tobacco & wine, (two things always offensive to me) I judged it necessary to present a memorial to the Hon'ble the Lieu^{t} Gov^{r} & his Majesty's Council, wherein I desired that the matter might be heard before them, which was granted, & what the event of that hearing was, your L'dship will see by the enclosed memorial, & the vote of the Council upon it. [9] While these things were transacting, the Tories became a little apprehensive of their danger, & procured a vote in the vestry that an address should be presented to His Majesty, the tenor & design whereof is to clear every individual person belonging to our communion, from the imputation of disloyalty, which address I refused to sign for the reasons specified in a remonstrance subscribed by myself & some other Gent^{n} of honor & veracity, who enjoy considerable posts & bear commissions under the King. This remonstrance is sent to his Excellency our Gov^{r}, now in London, who is desired to communicate it to your Lordship for the vindication of the subscribers. Here I must not omit to mention one circumstance in which Checkley's friends mightily triumph, and that is, his taking the oaths about 3 weeks ago, which all discerning people ascribe to the impending penalties of the law, his trial being not yet come on, he having escaped the last sessions by his flight, but now residing in Boston: his case is exactly described by the Right Rev^{d} Father in God, the Lord Bishop of Bangor, on the last 30th of Jan^{y} sermon preached before the Lords, wherein his Lordship, in a very true & lively manner, displays the notions which some people have of the oaths, upon what principles & with what views they take them. I submit it to your Lordship, whether I ought not to have warned & cautioned my hearers against such principles & practices; whether by these warnings I have represented them as Jacobites, or have they not rather (I speak only of some of them) by their malignant & froward carriage, represented themselves more effectually than I could possibly do, if their spurning at my admonitions & their abetting & encouraging a professed Non-juror & subscribing to a seditious book, be any proof of Jacobitism, then they have an undoubted claim to that character; but that I have reflected upon the whole body of the people belonging to the Church, or treated them ill, I utterly deny: on the contrary, I can with the strictest truth assure your Lord-

ship that I have shown a forgiving spirit, even to my most inveterate enemies, being contented with a liberty of differing from 'em in judgment, & not attempting anything to their prejudice. I have used all the gentle methods of persuasion to reclaim 'em from their errors, & have never been wanting in a meek condescension to their infirmities, nor in a becoming tenderness to their persons & reputations; having during the whole course of my ministry for more than 15 years behaved myself inoffensively, as they have themselves acknowledged upon a thousand occasions, as will in some measure appear by their former recommendations of me to your L'dship's predecessors Dr Compton & Dr Robinson.

I am not ignorant that at this juncture I am blamed by some for my conduct towards T Cutler, the Minister of the new Church in this place; tho' upon the most impartial examinatn, I can't charge myself with the least offence in that respect, & I have challenged his friends to produce any one instance of it; for from the time of his admission into the Hon'ble Society's service, it has been my particular care not to say or do anything which might tend to his disparagement; but what my opinion of him was when he declared for the Church, your Lordship will perceive by my letter to your Lordship's predecessor; & my present opinion of him is that his behaviour is so imprudent, his notions so wild & extravagant, & his principles so uncharitable, that I may venture to affirm that the Church will never flourish under his care, the affections of the dissenters being entirely alienated from him, & there is not so much as one person of tolerable note & distinction whom he has brought off from the congregational persuasion. This is what I foresaw would be the issue of his management, & to show my dislike of it, I declined having any intimate conversation with him, lest his principles should be thought to be espoused by all of our communion, & so the whole Church should suffer thro' the indiscretion of one man. I am satisfied that by this means I have promoted the interest & credit of the Established Church. & am favor'd with the approbation of all the King's Officers, (one only excepted) & the most intelligent part of the congregation; & the King's Chapel, wherein I officiate, is throng'd and crowded with a very numerous audience. This it seems is no small grievance to Dr Cutler's friends, who impute the ill success of his ministry to my coldness towards him, &, as I am informed, have sent to your Lordship a complaint against me, which was kept a secret by the persons who were active in it; but a Gentn (Mr. Robt Temple) to whom these people offered their Petition for his signing, gave me this account, that whereas I had treated Dr Cutler very unkindly, & represented his hearers as Jacobites, to the great discredit of the Church & the comfort of the dissenters; they therefore petitioned your Lordship for my removal from my present station. The Gentn observed to them, that as by their own confession they did not pretend to charge me with any miscarriages in my life & conversation, he thought it a proceeding of a very extraordinary nature & unparrall'd barbarity to endeavour to take away my bread, supposing the charge of the facts set forth in their petition was made good; but that he was not satisfied in the truth of them, & therefore could sign no such papers. I doubt not but your Lordship being apprized of the origin & grounds of the st petition will think it resembles the embassage which Philip, King of Macedon, sent to the Athenians, requiring them to banish Demosthenes out of their State. The arguments which the Grecian Orator urged in his defence are well known to your Lordship, & therefore, I think it needless to repeat them. I am told that some people who belong to the King's Chapel have concurred with those of the New Church; but how far my colleague, the Revd Mr Myles, is concerned in this dirty work, I can't say, only this I am sure of, that he has declared more than once. he had no quarrel with me & should not interest himself in the differences betwixt me & my adversaries; since which time he has rec'd large presents from them, which 'tis possible may be attended with the same effects they had in Solomon's days, viz., of blinding the eyes. However, I am not averse to the substance of the petition, that your L'dship would please to remove me from this place; I hope not in anger, or by way of punishmt, but as a reward of my faithful & laborious services in these parts of the world—for tho' 'tis difficult to speak of one's self, yet no man shall stop me of this boasting in the regions of New-England, that I have both planted & water'd several flourishing churches here, [10] and have seen the happy & fruitful increase of my labors, which, by the blessing of God, succeeded according to my wishes—not that I gained the dissenters by any sinister arts, or made 'em any concessions, either in doctrine or discipline, but used the strongest reasons I could think of to convince their understandings, & the softest words with the most affable corteous behaviour to attract their esteem & engage their affections, commending the purity of their morals, & desiring their perfection in an union with our truly primitive and apostolic Church, to which end I dispersed 1500 copies of Bp King's Inventions of Men in the Worship of God, and Bp Williams's Lawfulness of Worshipping God by the Common prayer, these treatises being in my humble opinion best adapted to the

necessities & capacities of the people in this Country, & fully answering my expectations. I confess the scene at present is much altered, & the Church's interest visibly declines since Dr Cutler has tried his new experiments. Thus, tho' he was made a Doctor in the Schools he proves himself to be a novice in the Church, and obliges the World with the taste of the first fruits of his Novitiate—in supplanting me, into whose labors he is entered without expressing the least grateful sense of the benefit he reaps from my unwearied patience, toil, & industry. So that, with some variation & prejudice to the poetry, Virgil's words are not foreign to my present circumstances: *Hanc ego Ecclesiam struxi, tulit alter Honores sic Nos non Vobis.*

If your Lordship requires it, I will get these things attested by persons more considerable both for number, fortune & reputation, than my adversaries, who have complained of me to your Lordship. But, in the mean time, as I thought it my duty to refer these disputes to the Govern^t, which I conceive to be agreeable to your Lordship's letter to the Clergy of this province, a Letter to your Lordship from the Hon^ble the Lieu^t Gov^r concerning my conduct seemed more satisfactory than from obscure persons.

I am now afraid that I have tried your Lordship's patience; & nothing but absolute necessity sho'd have induced me to trespass so long upon your Lordship's precious moments, being sensible that 't would be an injury to the public to give your Lordship any unnecessary trouble or interruption in the discharge of your weighty & important cares; & this consideration hindered me from congratulating your promotion to the See of London; being sensible that your Lordship's celebrated virtues can receive no addition from such poor compliments as mine. I beg leave to add one word more, & I have done; & that is, that the fatigue & vexation I have lately met with here have thrown me into such an ill state of health, that for the recovery thereof I shall be necessitated to undertake a voyage to England this year, & intend, God willing, to do myself the honor of waiting upon your Lordship; depending upon your Lordship's goodness in the continuance of my subsistence till I am provided for at home; for I am under no apprehension that your L'dship will let me starve, having suffered very much already in my worldly interest for a steady attachment to the present happy constitution both in Church and state.

I humbly recommend myself to your Lordship's blessing, and am, with the most profound veneration, may it please your Lordship, your Lordship's

Most dutiful & most obed^t humb^le serv^t
H. HARRIS.

ILLUSTRATIVE NOTES, BY REV. WILLIAM STEVENS PERRY, D.D.

NOTE 1.—*Page 196.*

The Rev. HENRY HARRIS, A.M., the writer of this letter to Bishop Gibson, was, for twenty years, the Assistant Minister of the King's Chapel, Boston. The MSS., copied, under the direction of the late Rev. Francis Lister Hawks, D.D., LL.D., from the Archives at Fulham and Lambeth, whence this letter is taken, contain frequent references to him; and betray the fact that, in his anxiety to commend himself to the Massachusetts Congregationalists, he forfeited the respect and confidence of his brethren of the Church of England, both Clergy and Laity. Notices of his life and ministry will be found in Greenwood's *History of King's Chapel*, 69–71, 82–84, 87, 90–93, 153, 155, 167–170, 209; in Sprague's *Annals of the American Episcopal Pulpit*, 70, 71; in the *Collections of the Protestant Episcopal Historical Society*, i., 127; in Anderson's *History of the Colonial Church*, iii., 407; in Bolton's *History of the Westchester Church*, 189; in Quincy's *History of Harvard University*, i., 367, 561; in Drake's *History of Boston*, 471; in the *New England Historical and Genealogical Register*, i., 135; and xv., 198; in Coffin's *History of Newbury*, 381; in the *New York Colonial Documents*, v., 406; in the *Documentary History of New York*, iii., 213; etc.; etc.

NOTE 2.—*Page 196.*

To the Rev. JOHN CHECKLEY, M.A., Oxon., to whom reference is made, in this sneering manner, the Episcopal Church in Massachusetts was largely indebted for its rapid growth, during the early part of the Eighteenth Century. Doctor Sprague, in his *Annals of the American Episcopal Pulpit*, (pp. 109, 110) has given a brief sketch of his career; and the Rev. Dr. E. H. Gillett, the learned historian of the Presbyterian Church, has, in the HISTORICAL MAGAZINE, [*II., iii., 209–214*] in prefacing Checkley's famous *Speech upon his Tryal*, added largely to the scanty information extant, respecting this noted controversialist.

In some few points, Doctor Gillett has labored under a misapprehension, as to some minute particulars respecting Checkley's early life; but his painstaking sketch of the history and his bibliography of the controversy, respecting Church polity, which grew out of Checkley's publications, is a most exhaustive and interesting addition to our ecclesiastical annals. Further light will be thrown upon the whole subject by the publication of the *Papers relating to the History of the Church in Massachusetts*, forming Volume III. of the *Historical Collections*

of the American Colonial Church, now in process of publication under the editorship of the present Historiographer of the American Episcopal Church.

Abundant references to Checkley's life and controversies will be found in Eliot's *Biographical Dictionary*, Article CHECKLEY; in Volume VIII. of the *Massachusetts Historical Collections*; in Updike's *History of the Narragansett Church*, 183, 205–211, 264, 281, 410–411, 457–466; in Staples's *Annals of Providence, R. I.*, 446, 447; in Greenwood's *History of King's Chapel*, 158; in Thomas's *History of Printing*, ii., 426–428; in Hawks and Perry's *Connecticut Church Documents*, i., 74; in Anderson's *Colonial Church*, iii., 451–453; in Hawkins's *Missions of the Church of England*, 225, 228; in the *New England Historical and Genealogical Register*, ii., 353, 354; etc.; etc.

NOTE 3.—*Page 196.*

We give a bibliographical list of the editions of Checkley's issues of *The Short and Easy Method with the Deists*, together with the other controversial pamphlets, to which reference is made in this letter:

I.—*The* RELIGION *of* JESUS CHRIST | *the only True* RELIGION, | OR, | A Short and Easie | METHOD | WITH THE | DEISTS, | Wherein the | CERTAINTY | OF THE | Christian Religion | Is demonstrated by *Infallible Proof* from | FOUR RULES, | WHICH ARE | *Incompatible* to any *Imposture* that ever yet | has been, or that can *possibly* be | *In a* LETTER *to a* Friend. | The Seventh Edition. | *Boston:* Printed by T. Fleet, and are to be. | Sold by John Checkley, at the Sign of the *Crown* | and *Blue Gate* over against the *West* End of the | Town-house. 1719. |

Title; reverse, blank: the Preface, pp. i–xii.; *The Short and Easie Method*, pp. 1–51; THE | EPISTLE | OF | St. IGNATIUS | TO THE | TRALLIANS, | pp. 1–7.

This was the first issue of *The Short and Easy Method*, in this country: and the only foreign matter it contains is the *Epistle to the Trallians*. Stevens, in his *American Nuggets*, (i., 136, 137) attributes the Preface (pp. i–xii.) to Checkley; but this is a mistake. It is found in Leslie's works.

The tract, a copy of which is in the collection of the writer, is of great rarity; and is priced by Stevens at £3. 3*s*.

II.–A Short and Easie | METHOD | WITH THE | DEISTS. | Wherein the | CERTAINTY | OF THE | CHRISTIAN RELIGION | Is demonstrated, by infallible *Proof* from | FOUR RULES, | WHICH ARE | *Incompatible* to any *Imposture* that ever yet | has been, or that can *possibly* be. | In a LETTER to a Friend. | *The Eighth Edition.* | *LONDON:* | Printed by J. APPLEBEE, and Sold by JOHN CHECKLEY, | at the Sign of the *Crown* and *Blue-Gate*, over | against the West-End of the Town-House in | *Boston:* 1723.

Octavo, pp. 132. Pp. 41–127 contain A | Discourse concerning EPISCOPACY. | ; pp. 128–132, THE | EPISTLE | OF | St. *IGNATIUS* | TO THE | TRALLIANS. |

Like the last, a copy of this tract is in the writer's collection. It is very rare; and is priced by Stevens at £3. 3*s*.

The *Discourse concerning Episcopacy* is largely taken from Leslie's works. In fact, all that is original in it is the occasional interpolation of some "home thrust" against the more common objections urged in New England, against the Church of England. These paragraphs and such other modifications as were necessary to adapt the work to the Boston public made up this tractate, which, though printed in London and mainly the production of an English clergyman, was deemed worthy of the action of the Massachusetts Council and the Courts; while its reputed author, or, rather the publisher, was fined fifty pounds for his temerity in assailing the validity of the ordination of New Enland Dissenters.

During his trial, as appears from a letter from Checkley to the Rev. Dr. Zachary Grey, the annotator of Hudibras, preserved in Nichols's *Illustrations of the Literary History of the Eighteenth Century*, iv., 271, the following trenchant productions were "printed by stealth:"

1.—A | MODEST PROOF | OF THE | *Order & Government* | Settled by Christ and his Apostles | IN THE | CHURCH. | BY SHEWING | I. What Sacred Offices were Instituted | by them. | II. How those Offices were Distinguished. | III. That they were to be Perpetual and | Standing in the Church. And. | IV. Who Succeed in them, and rightly | Execute them to this Day. | *Recommended as proper to be put into the Hands of the Laity.* | *BOSTON:* | Reprinted by *Tho. Fleet*, and are to be Sold | by *Benjamin Eliot* in *Boston*, *Daniel Auravlt* in | *Newport*, *Gabriel Bernon* in *Providence*, Mr | *Gallop* in *Bristol*, Mr *Jean* in *Stratford*, and | in most other towns within the Colonies of | *Connecticut* and *Rhode Island*. 1723. |

Small octavo; Title; reverse, blank; pp. i–v., The Publisher | TO THE | READER |; pp. 1–63, the *Modest Proof*.—(*Vide* Stevens's *American Nuggets*, ii., 530.)

2.—A | DISCOURSE | Shewing *Who* is a *true Pastor* of the | CHURCH of CHRIST. |

Octavo, pp. 16. Errata, one page. The *Epistle to the Trallians* occupies pp. 12–16.

On page 11, we find the following Note: "☞ Those who have a Mind to see the Propo- "sitions in this small Tract prov'd beyond the "Possibility of a Reply, are desir'd to read a

"Discourse concerning Episcopacy, which they "may have at the *Crown* and *Gate* opposite to "the West End of the Town-House in Boston. "Where likewise may be had *Barclay's* perswa- "sive, printed in *London*, by *Jonah Bowyer*, "with other Books of the like Nature."

Vide Stevens's *American Nuggets*, i., 138.

Referring to these pamphlets, Checkley writes to Doctor Grey, in these words: "You must "excuse the lowness of the diction; though, "by the good it has already done, I would flatter "myself that it is not ill-suited to the end pro- "posed, viz.: demonstrating to either party the "inconsistency of their respective schemes in "their own dialect; to keep close to which, and "to write with perspicuity, I assure you is not "very Easy."

The appearance of the *Discourse concerning Episcopacy*, the *Modest Proof*, and the *Discourse shewing who is a True Pastor*, etc., following so close one upon another, excited no little alarm among the Independents, in New England. The controversy they provoked was carried on in the following order, viz.:

Sober Remarks on A Book lately Re-printed at Boston, Entituled, A Modest Proof of the Order & Government settled by CHRIST and his Apostles in the Church. In a Letter to a Friend. Boston: 1724.

Octavo, pp. 78. In Harvard-college Library.

Passing rapidly to a second edition, the same year, the size of this little tract was increased to one hundred and twenty-six pages. The author was Edward Wigglesworth, Hollis Professor of Sacred Theology in Harvard-college, where he was graduated, in 1710, and subsequently "S. T. D.," from Edinburgh. The preface, after noting the disposal of the "first "impression," "in about a Week's time," goes on to say: "As to the *Modest Proof*, I think it "is a Collection of the main Scripture Argu- "ments on the Episcopal Side; some of which "are there given us in the best Light, & the "whole represented in a manner not unplausi- "ble: insomuch that many of the Author's "Party upon it's first appearing among us, "voted it a perfect Piece, boasted of it as un- "answerable, & at length publickly challeng'd "us to make a Reply."

Other controversial efforts appeared, in rapid succession.

An Essay upon that Paradox, Infallibility may sometimes Mistake. Or a Reply to a *Discours Concerning Episcopacy*, Said in a late Pamphlet to be beyond the Possibility of a Reply. To which is Prefixed, Some Remarks upon said Pamphlet, Entituled, *A Discourse Shewing, Who is a true Pastor of the Church of Christ.* As also Remarks upon St. Ignatius's *Epistle to the Trallians.* By a Son of Martin-Mar-Prelate. Boston: 1724.

Duodecimo, pp. 120. In Harvard college Library.

A DEFENCE OF Presbyterian Ordination. In ANSWER to a Pamphlet, entituled. *A MODEST PROOF, OF THE Order and Government settled by Christ, in the CHURCH.* Boston: 1724.

Octavo, pp. iii., 44. In Harvard-college Library.

The Ruling & Ordaining Power of Congregational Bishops, or Presbyters, Defended. Being Remarks on some Part of Mr. P. Barclay's *Persuasive*, lately distributed in New-England. By an Impartial Hand. In a Letter to a Friend. Boston: 1724.

Duodecimo, pp. 45.

The copy of this tract, in Harvard-college Library (*Tr. 219. 44: 26*) was given by the Rev. Thomas Foxcroft (*H. C. 1714*) to whom this tract is attributed; and contains MS. notes, in his handwriting.

A rarer tract in this controversy is the following:

REMARKS upon a Pamphlet Entituled, A Discourse shewing, who is a true Pastor of the Church of CHRIST. [together with] A Reply to the *Discourse of Episcopacy.*

Octavo, pp. 120. In the Massachusetts Historical Society's Library (98. 11).

The author of the following *Defence* was doubtless Checkley himself, with the aid, possibly, of the celebrated Doctor Cutler.

A Defence Of a Book lately re-printed at Boston entituled, A Modest Proof of the Order &c. *In Reply to a Book entituled*, Sober Remarks on the Modest Proof, &c. With some Strictures of J. Dickinson's *Defence of Presbyterian Ordination*, by way of Postscript. Also Animadversions upon Two Pamphlets, The one entituled, *An Essay upon that Paradox*, Infallibility may sometimes mistake. The other, *The ruling and ordaining Power of Congregational Bishops or Presbyters defended*, &c. Boston: 1724.

Octavo, pp. 73, 14. In Harvard-college Library (*Alc. 41, Pamph. Room*, "Church.")

With the opening of the following year, Doctor Wigglesworth again appeared upon the scene, this time with *A Vindication of the Appendix to the* Sober Remarks. Being a Reply to some Animadversions upon it, in the Appendix to the *Defence of the Modest Proof*. Wherein the Ruling and Ordaining Power of Congregational Bishops, or Presbyters, is further Defended. In a Second Letter to a Friend. Boston: 1725.

THE NEWBERRY LIBRARY CHICAGO

Duodecimo, pp. 59. In Harvard-college Library (Tr. 472. 40; 64.)

At this juncture a reprint of an English Dissenting tract appeared:

Plain Reasons, I. For Dissenting from the Communion of the Church of England. II. Why Dissenters are not, nor can be guilty of Schism, in peaceable Separating from the Places of Publick Worship in the Church of England. And III. Several Common Objections, brought by Churchmen against Dissenters, Answer'd. By a True Protestant. The Eighteenth Edition. Boston: 1725.

Duodecimo, pp. 40. In the Library of the American Antiquarian Society.

This venture was followed by another, in the same vein:

A brief Account OF THE *Revenues, Pomp, and State* OF THE BISHOPS AND OTHER Clergy in the CHURCH OF ENGLAND. *In a Letter*, &c. *Boston, N. E.* Printed for *Samuel Gerrish*, and Sold at his Shop. 1725.

Small Octavo, pp. 13. In the Boston Athenæum Library (*Tr. D. 12*).

Frequent and amusing references are made to the controversy then raging, in consequence of the publication of the *Discourse concerning Episcopacy* and the *Modest Proof*. Thus, on page 3, the author says: "I hear the Govern-"ment has done signal Justice to Mr. *J. C.* for "the *Discourse concerning Episcopacy*, lately pub-"lish'd by him."

His great argument against Episcopacy is the great expense of supporting its prelates and clergy as compared with the cheapness of salaries of the Independent teachers.

A few years later, we have further evidences of the indomitable energy of Checkley, in the publication of two editions of his *Speech upon his Tryal*. This *Speech* has been re-printed in the third volume of the New Series of this Magazine, with an interesting Introduction by Rev. Dr. E. H. Gillett, which we have consulted with no little satisfaction. The title of this pamphlet is as follows:

THE | SPEECH | OF | Mr. *John Checkley* | UPON HIS | TRYAL, | At *Boston* in NEW-ENGLAND, | FOR PUBLISHING | The Short and Easy METHOD with the | *Deists:* To which was added, A Discourse | concerning EPISCOPACY: In Defence of | *Christianity*, and the CHURCH *of England*, against the DEISTS and the DISSENTERS. | To which is added: | The Jury's Verdict; His Plea in Arrest of | Judgment: and the Sentence of Court. | LONDON: | Printed for J. WILFORD, behind the *Chapter-* | *House* in *St. Paul's* Churchyard. 1730.

Octavo, pp. 40.

To this is appended, on a single page, A | SPECIMEN | Of a TRUE | *Dissenting* CATECHISM, | Upon Right TRUE-BLUE | Dissenting PRINCIPLES | etc.

The Second Edition of this important pamphlet bears the following imprint:

LONDON: | Printed by J. APPLEBEE, in *Bolt-Court, Fleet Street*. | M.DCC.XXXVIII.

It is this edition which was re-printed by Doctor Gillett, in THE HISTORICAL MAGAZINE; and a few copies were issued separately.

An edition of the whole of Checkley's publications, save the *Modest Proof* and the *Discourse shewing who is a True Pastor*, has already been printed, the present century, with the following title, viz.: A SHORT AND EASY METHOD WITH THE DEISTS: WHEREIN THE *CERTAINTY* OF THE CHRISTIAN RELIGION IS DEMONSTRATED, BY INFALLIBLE PROOF, *from four rules, which are incompatible to any imposture that ever yet has been, or that can possibly be* IN A LETTER TO A FRIEND. *First American, from the Eighth London Edition.* PRINTED BY J. M. POMROY, *Windsor* (Vt.) 1812.

Duodecimo, pp. 168.

To which is added A DISCOURSE CONCERNING EPISCOPACY (Pp. 43–134 incl). THE EPISTLE OF ST. IGNATIUS TO THE TRALLIANS. (Pp. 135–139 incl) and THE *SPEECH* OF MR. JOHN CHECKLEY, Upon his TRIAL at Boston in New England, for publishing *The Short and Easy Method with the DEISTS*: to which was added, *A Discourse concerning Episcopacy*; in defence of Christianity and the Church of England, against the Deists and Dissenters. — — To which is added, The Jury's Verdict; his Plea in arrest of Judgment; and the Sentence of Court (Pp. 141–165).

A list of publications on the Episcopal controversy, prior to the Revolution, is appended to the Rev. Dr. A. B. Chapin's *Puritanism not Genuine Protestantism*. (16 mo, New York: 1847.) Though not complete, it is of interest and value.

NOTE 4.—*Page 196.*

The titles of these tracts were as follows, viz.:

I.

Choice Dialogues Between a *Godly Minister*, And an Honest *Country-Man*, Concerning *Election & Predestination*. Detecting the false Principles of a certain Man, who calls himself a *Presbyter* of the *Church of England*. By a *Reverend* and *Laborious* Pastor in Christ's Flock, by *One* who has been, for almost *twice thirty years*, a *faithful & Painful Labourer* in *Christ's Vineyard*. .... Rom 8. 29, 30.

It was an octavo, of forty-six pages; and is in the Massachusetts Historical Society's Library, (56, 11). Pp. 39–46, inclusive, contain

THE EPISTLE OF St. IGNATIUS TO THE MAGNESIANS.

The reply was by the Rev. Thomas Walter, A.M. (Harvard-college, 1713.)—*Vide* HISTORICAL MAGAZINE, Second Series, iii., 210.

II.

A Choice Dialogue Between John Faustus A Conjurer, and Jack Tory His Friend. Occasioned by some *Choice Dialogues* lately Published, concerning *Prædestination* and *Election*. Together with Animadversions upon the *Preface* to the *Choice Dialogues*. And an *Appendix* concerning the true Doctrine of *Predestination*, as held by the *Church of England*, and the *Absurdities* and *Inconsistency* of the *Choice Dialogues*. By a Young Strippling. Boston: 1720.

It is a small octavo, of pages xxi., 79; and is in the Harvard-college Library. (Tr. 526. 40: 65.)

NOTE 5.—*Page 196.*

The Rev. TIMOTHY CUTLER, M.A., Rector of Yale-college and, subsequently, of Christ-church, Boston, was graduated at Harvard-college, in 1701; took his Master's degree, in 1704; received the degree of S. T. D., from the Universities of Oxford and Cambridge, England, in 1723; and died, in 1765.

Notices of his life appear in Chandler's *Life of Johnson* (12°, New York: 1805) 17, 18, 27–39, 150–155, 169; *Ibid* (8°, London: 1824) 16, 17, 27, 30–38 149, 152, 153, 170; in Beardsley's *Connecticut Church*, i., 22, 23, 32, 37–39, 41, 43, 47, 49, 51, 52, 86, 87, 89, 146, 188, 445, 446; in Hawks and Perry's *Connecticut Church Documents*, i., 50, 53, 54, 55, 57, 60–1, 65, 66, 69, 70, 72, 79, 80, 83, 90, 91, 97, 127, 213; in Sprague's *Annals of the American Episcopal Pulpit*, 50–54, 63, 109, 149, 227; in Trumbull's *History of Connecticut*, i., 494, and ii., 32, 33, 34, 36, 530–534; in Eaton's *History of Christ Church, Boston*, 7–11, 16, 26; in Drake's *History of Boston*, 614, 657, 691; in *Collections of the Protestant Episcopal Historical Society*, ii., 49, 50, 83, 251, 254; in Greenwood's *History of King's Chapel*, 84–86, 156, 172, 173; in Updike's *History of the Narragansett Church*, 88–90, 96–99, 102–104, 206, 207, 208, 251; in Quincy's *History of Harvard University*, i., 364–376, 560, 563, 566, 572, 587; ii., 72, 74, 462; in Anderson's *History of the Colonial Church*, iii., 384–395, 405–419; in Hawkins's *Missions of the Church of England*, 42, 174–179, 186, 234, 387; in Humphrey's *Historical Account of the Society for the Propagation of the Gospel*, 339–342; in Berrian's *History of Trinity-church, New York*, 110, 111; in the *New England Historical and Genealogical Register*, i., 135; iv., 175; xiv., 204; xv., 198, 200, 309; in the *Abstracts of the Venerable Society for the Propagation of the Gospel*, 1724, and following years; etc.

NOTE 6.—*Page 197.*

The refusal of Holy Orders to the indefatigable Checkley was but temporary. He was, subsequently, ordained and sent as a Missionary of the Venerable Society, to Providence, Rhode Island, where he labored till his death.

The "factious and turbulent behaviour," so distasteful to the Governor and the Rev. Mr. Harris, appears, by the various letters and documents printed in the third volume of the *Historical Collections of the American Colonial Church*, to have been merely the restless activity of a man bent, above everything else, upon advancing the interests of his faith; and this "factious behaviour" was displayed, again and again, in circumventing the opposition, active or concealed, of the leading Independents of the Province, both clerical and lay.

NOTE 7.—*Page 197.*

Vide before. The "libel" was finally determined by the Court as not against the Government, but against the Dissenting Ministers of the Province.

NOTE 8.—*Page 197.*

The following title and extract will explain, somewhat, the allusion in the text:

A CAVEAT Against the New Sect of *ANABAPTISTS*, Lately sprung up at EXON. Shewing the Novelty and Schism, the Absurdity and dangerous Tendency of their Principles and Practices, who were concerned in the Rebaptization of Mr. *Benjamin Read*. In a LETTER to a Friend. ·····Optat. de Schismate Donatist. Lib. 5. Sect. 5. From the SECOND EDITION, at *LONDON*, 1714. *BOSTON*: Re-printed by *T. Fleet*, 1724.

It is an octavo, of forty pages; and is in the Massachusetts Historical Society's Library (98. 24).

"*This Account (in all Probability) had never "been Reprinted in this Country, had not the "like Theatrical Performance begun to be acted "here, with great Industry and Endeavours to "gain Proselytes to act upon.*"—*American Preface.*

The scope of the original tract is as follows:

"A Mr. Benj. Read of Exeter, born and bred "a dissenter and designed for their ministry, "became suddenly a zealous Churchman and "shortly after conforming he was rebaptised at "the Parish Church of Heavytree near Exeter "by a Rev. Mr. Jenkinson. The Author of the "*Caveat* examines into the authority for this act "and pronounces it contrary to the doctrine and "teachings of the Church as well as the practice

"of the English Clergy both collectively and "severally, instancing clergymen and even a "Bishop without Episcopal baptism."

NOTE 9.—*Page 197.*

The papers referred to by the Rev. Mr. Harris and further accounts of this difficulty will be found in the *Papers relating to the History of the Church in Massachusetts*, now in process of publication, as the third volume of the *Historical Collections of the American Colonial Church.*

NOTE 10.—*Page 198.*

The Rev. Mr. Harris deserves honorable remembrance for his zealous labors in introducing the services of the Church, in the neighborhood of Boston; and, although personally distasteful to his clerical brethren, and failing, finally, to secure the confidence and support of the people of his immediate charge, he gained the confidence and respect of the non-Episcopalian portion of the community, and met the charges of Cutler, Checkley, and others, with testimonials from the celebrated Benjamin Coleman, D.D., the Minister of Brattle-street Church, and others of the Independents. Doubtless, jealousy of the eminently-learned Cutler and a fear of being supplanted by one whom he knew to be held in such high esteem, at home, may have soured his temper and embittered the last years of an otherwise useful ministry.

III.—*DESCRIPTION OF A RARE TRACT ON THE SWEDISH COLONY AND CHURCH, ON THE DELAWARE.*

BY HON. JOHN R. BARTLETT.

A small quarto volume, relating to the old Swedish Colony planted near the Delaware, but particularly to the Swedish Church, there, having lately come into my hands, I send an account of it, in the belief that it will interest the readers of THE HISTORICAL MAGAZINE. The following is its title:

Dissertatio Gradualis, de Plantatione Ecclesiæ Suecanæ in America, quam Suffragante Ampl. Senatu Philosoph. in Regio Upsal-Athenæo, Præside, viro Amplissimo atque Celeberrimo Mag. Andrea Grönwall, Eth. & Polit. Prof. Reg. & Ord. In Audit. Gust. Maj. d. 14 Jun. An MDCCXXXI. Examinandam modeste sistit Tobias E. Biörck. Americano-Dalekarlus. UPSALÆ *Literis Wernerianis.* Quarto: Title, three preliminary leaves; text, thirty-four pages.

A peculiarity of the Latin dissertation is its preliminary articles, in English, which is singular, when it appears to have been published for Swedish readers, few of which could understand the English language.

The author was the son of Eticus Biörck—who was sent as a Minister to New Sweden, in the year 1697—and was born in America. The work is full of interest for its historical details as well as for its notices of the Indians. Among the preliminary portion, will be found a poetical dedication, in English, to Count Gyllenborg, of Lund, from which it is evident that the good Minister was not well-versed in the language. Having mingled with the English Colonists, in America, perhaps he wished to make a display of his learning. Following this, is a Latin dedication; and, next, a letter from Andrew Hesselius, in English:

"The tract has," says Mr. Muller of Amsterdam, "by some been attributed to A. Grönwall, "but erroneously; the disputation having been "held under his Presidentship and he is, there- "fore, named on the title, together with Mr. "Biörck, as, in Sweden, it was the custom, as in "Germany, for the Professors to write a dissertation, to be defended by their disciples; but "there were honorable exceptions, as, for in- "stance, here, Biörck is the sole author."

The following is the poetical dedication, *verbatim:*

"To the Most Honourable Lord, Count Charles "Gyllenborg, Senator in the Kingdom of Swe- "den and Chancellour of the University at "Lund.

"What think, *Your Lordship*, maketh me bold,
"To enter Your Palace?
"Yeas, reason is, that I am told,
"Of Father dear, allways:
"How great to him Your Favour been,
"When you in London stood,
"And he by Sweds, about Christeen,
"In *Pennsilvani*—Wood.

"How Swedish Church is planted there,
"Of Swedish Priests and Sheeps,*
"Of both Sides of *de la Ware.*†
"Among great many Heaps,
"Of divers Sects and Indians,
"Is now My Lord, the Same,
"I am perswaded of my Brains,
"To offer Your great Name.

"I hope, Your *Lordship* tak's it well,
"Although the Gift is Smal,
"For this do me assure and tell,
"Your Grace renoun'd to all.
"And, pray, who can here take away
"The Favour of such *Lord?*
"No more, than from the Sun, one Ray,
"A task, besure, too hard.

"And now it please Your Excellence,

* Probably *flock.* † Delaware.

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"To cast a Beam on me,
"And take this work in Your Defence,
"How happy wil I be!
"Indeed, I think, I then dare Say,
"At all Envy I boast,
"For what a Cloud can ever stay,
"Where Sun doth shine at most.

"LORD, pardon me, who made now bold,
"To talke Your Praise in vain,
"For when all told, is nothing told,
"Still greater doth remain.
"O, God therefore, gif Ear, I pray
"That this *My Lord* may See,
"For many's Sake, his latest Day,
"As late as it can be!

"Your Lordships
Most humble and most obedient servant.
"TOBIAS ER. BIÖRCK.
"Americ"

The following is the Letter of Professor Hesselius:

"To the Learned American
"Mr. TOBIAS BIÖRCK,
"Upon Publishing his Gradual Disputation in "the Famous University at Lund.

"SIR,

"I hope You will not take it amiss, if "I cannot forbear declaring the great value I "have for Your Endeavours to lay before the "learned world *the Plantation of the Swedish "Church in America*. As it is Naturall to "have a Fondness for what has cost us much "time and attention in the different different "scenes of our life, so it is no Wonder, if "I (who have at least a competent Idea of some "of the most remarkable occurrences in the af-"fairs of Religion in America) do now heartily "congratulate your honourable and candid "Undertaking in settling those Matters in that "graceful light, which they deserve. Your "Abridgment of the Churches cannot fail of "being read with pleasure, since You have so "nicely informed your self of their several Cir-"cumstances and Changes. If You had been "conversant with all the Church-Ramblers * in "London, there might sooner, I believe, escape "Your Observations all the multifarious Sects "and Religion-Pretenders, than they now do. "But I shall look upon Your Disputation as a "Book, that administers more to curiosity, than "to the real Service to the publick; For I dare "presage, that, after having seriously consider-"ed the Face of Religion in that wide and "before uncultivated Country, it must be a "grateful Reflection to some honest Gentlemen "(who will rather choose to make any Part of "the World their Home, than to sit, as it were, "in their Chimney-Corner, as inglorious Neuters "to the Christian Religion among Heathens) to "think that the sublimest Truths are now "grown familiar to the meanest Inhabitants of "those Nations. What can be more surprizing "than to see that people formerly ignorant and "savages, shall now outshine several Christians "of old standing, those, I mean, who are endow-"ed with such little souls, as the Poet says:

"So shy of one another they are grown,
"As if they strove to get to Heaven alone,
"Rigid and Zealous, Positive and Grave,
"And every gift, but Charity, they have.

"As for our own National Church in America, I "heartily wish the Advantages arising from her "Purity may not be confined to narrow Tracts "of the Earth, but, that they may as certainly "promote the Interest of Your native Country, "as they never will or can lessen or obstruct "that of ours. I am fully perswaded, that the "Swedish Church in America will continue to "be the most safe and flourishing under the "influence of his Majesty Our Most Gracious "King Frederich, since it is to be hoped for, "that we shall never see such a deplorable Con-"dition, as that Church was in, before it "pleased God to put into the heart of His "Majesty King CHARLES the XIth of Glorious "Memory, to send your Venerable Father with "two other Missionaries thither. Now, to set "forward and perfect these glorious Designs, "and truly Christian purposes, for the future, it "is to be wished, that some of our Great and "Rich Gentlemen and Ladies, who are so emi-"nent for their Charities on other occasions, "would readily afford their assisting hands, to "the unspeakable Felicity of many thousand "pour souls in the West Indies taken out of "other Nations. Thus to bring men out of "darkness to light, is a God-like undertaking, "that will certainly baffle all the attempts of "the Churches Enemies. And, as for You, "Dear Cousin, if it should please God, to put "You into the same method of life, as Your "Reverend Father hath been engaged in, "(Whose particular Distinction is, to signalize "himself for the Welfare of the Church, both "abroad, and at home) I promise myself, You "will find more Reason for returning to Your "Native Country, and entring our Society, "than You could at first have expected. How-"ever, I shall not trespass against Providence "and Your own inclination, as a Fortune-Teller, "by a presage of future Changes and Adven-"turers; but, after wishing You all the felicities, "that an Agreeable station can furnish You "with, I shall interrupt You no further, than "by telling You, that I am with all Sincerity

* *Church-goers.*

"Sir
"Your most affectionate Brother
"and Humble Servant
"ANDREW HESSELIUS
"*P. & P. in Gagnef.*"

This is followed by a copperplate Map entitled *Delineatio Pennsilvaniae et Cæsareæ Nov. Occident seu West Njersey in America.*

PROVIDENCE, January, 1873.

J. R. B.

IV.—"*THE GREEN MOUNTAIN BOYS*" OF VERMONT.

MINUTES OF THE PROCEEDINGS OF THEIR CONVENTIONS.—CONTINUED FROM PAGE 139.

NOW FIRST PRINTED, WITHOUT MUTILATION, ALTERATION, OR INTERPOLATION, FROM THE ORIGINAL MANUSCRIPTS.

New Hampshire Grants } October 30th 1776 Con-
Westminster Cort House } vention Opened according to Adjournment.

PRESENT the following Members.

Bennington	Nathan Clark Esqr
Manchester	Colo Wm Marsh
Pollet	Capt. Wm Fitch
Rutland	Capt Joseph Bowker
Colchester	Capt Ira Allen
Marlborough	Capt Francis Whitmore
Windsor	Mr Ebenezar Hosington
Kent	Mr Edwar Akins
Rockingham	Doctr Reuben Jones
Dummerston	Lieut Leonard Spalding Mr Joseph Hildrith
Westminster	Mr Joshua Webb Nathl Robinson Esqr
Brumley	Capt Wm Utley
Townshend	Capt Saml Fletcher
Putney	Dennis Lockland
Chester	Colo Thomas Chandler

1st Voted Capt. Ira Allen Clerk.

2d Voted that Nathaniel Robinson Esqr Mr Solomon Phelps & Colo William Marsh be a Committee to go to the Clerk of the County Committee of Safety for this County and get the Records of sd Committee concerning sending Delagates to the Convention of the State of New York.

3d Voted that Mr Ebenezar Hosington, Mr Joshua Webb, Capt Ira Allen, Capt William Fitch, & Doctr Reuben Jones be a Committee to draw a plan for further Proceedings of this Convention; and make report as soon as may be

4th Voted to adjourn this Convention till 8 oClock to Morrow morning to be held at this place.

Thursday Morning 8 oclock Meeting Opend according to adjournment

5th Voted to adjourn this Meeting one hour at this place

Meeting opened according to adjournment.

6th Voted that Doctr Reuben Jones & Colo William Marsh be a Committee to invite Capt. Clay & Doctr Day to sit with this Convention as spectators.

7th Voted to adjourn this Convention till 8 oClock to morrow Morning at this place.

Friday Morning 8 oClock Meeting open'd according to adjournment.

Report of the Committee of Proceedings.

It is the Opinion of this Committee that by the Reasons of the Incursions of the Enemy, and that the Militia of this State have lately been called and are now going to the Relief of their distressed brethren at Tyconderega and the Northern Frontiers of this State, and that several of the Members of this Convention are more immediately called on to the relief of their Families &c which has so far taken up our attention and the attention of the people at Large that we have not Colleted the full Sentiments of the People

It is not proper therefore to proceed to Compleat the Petition to the Honble the Grand Council of the United States of America or to fill up the Committee for the purpose of delivering sd Petition.

That an Answer be made to a Phamlet dated the 2d October 1776 and sent from the Honble the Provintial Congress of the State of New York, to the County of Cumberland And with s,d Answer a Pamphlet sitting fourth the Advantages that would arise to the People at large on the district of the New Hampshire Grants by forming into a seperate State. be wrote printed and Communicated to the inhabitants as soon as may be.

That a Manifesto be put in the Publick News papers setting fourth the Reasons in easy terms why we Choose not to Connect with New York.

The aforsaid Report is humbly Presented to the House by

Order of the Committee
Wm Fitch } Chairman

8th Voted to accept of the above Report.

9th Voted that a Petition be Drawn to send to

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